

Federal Council BULLETIN



Secretary of State Marshall and Mr. Dulles, with a Cathedral choir boy, at Washington meeting (See page 8)

Coming Events . . .

- Inter-Council Field Department
Cleveland, Ohio, April 5, 6, 1948
- General Commission on Chaplains
Washington, D. C., April 14, 1948
- Church Conference of Social Work
Atlantic City, N. J., April 17-23, 1948
- General Conference of the Methodist Church
Boston, Mass., April 28, 1948
- African Methodist Episcopal Zion General Conference
Louisville, Ky., May 5-19, 1948
- Federal Council of Churches,
Department of Pastoral Services
New York, N. Y., May 13, 1948
- Federal Council of Churches,
Department of the Church and
Economic Life
Detroit, Mich., May 14-16, 1948
- Federal Council of Churches, Executive
Committee
New York, N. Y., May 18, 1948
- General Synod of the Reformed Church
in America
Buck Hill Falls, Pa., May 20-25, 1948
- Northern Baptist Convention
Milwaukee, Wis., May 24-30, 1948
- General Assembly of the United
Presbyterian Church
New Wilmington, Pa., May 26, 1948
- General Assembly of the Presbyterian
Church in the U. S. A.
Seattle, Wash., May 27, 1948
- General Assembly of the Presbyterian
Church in the U. S.
Atlanta, Ga., May 27, 1948
- Annual Convocation, Evangelical
Lutheran Augustana Synod of N. A.
Rock Island, Ill., June 10, 1948
- General Conference of the Church
of the Brethren
Colorado Springs, Colo.,
June 15-20, 1948
- General Council of Congregational
Christian Churches
Oberlin, Ohio, June 17-24, 1948
- National Leadership Training School,
Church of the Brethren
Colorado Springs, Colo.,
June 21-26, 1948
- Seventh Day Baptist General Confer-
ence
North Loup, Neb., August 17-22, 1948
- First Assembly, World Council of
Churches,
Amsterdam, Holland, Aug. 22-Sept.
4, 1948

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational
Christian Churches
Czech-Moravian Brethren
International Convention of Disciples
of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Friends
The Methodist Church
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Russian Orthodox Church of North
America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

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APRIL, 1948

IN THIS ISSUE

	PAGE
Church Figures Are Summarized	5
Work Projects for Youth	7
Churches Demonstrate E.R.P. Support	8
Form Protestant Radio Commission	10
Executive Committee Acts	12
Fair Educational Practices Bill Passed	14
Among the New Books	21

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ROSWELL P. BARNES, *Editor*

JOHN OLIVER NELSON, *Acting Managing Editor*

AENID A. SANBORN, *Associate Editor*

BARBARA SEAVER, *Assistant Managing Editor*

Contributing Editors: Jesse M. Bader, Beverley M. Boyd, Samuel McCrea Cavert, Deane Edwards, Richard M. Fagley, Frank C. Goodman, Cameron P. Hall, Seward Hiltner, F. Ernest Johnson, Benson Y. Landis, J. Oscar Lee, Henry Smith Leiper, Charles S. Macfarland, H. H. McConnell, J. Quinter Miller, James L. Stoner, Walter W. VanKirk, and L. Foster Wood.

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The Editorial Outlook

A POST-EASTER THOUGHT

TWO MEN are walking into the sunset of the first Easter Day. Their hearts are heavy. They are victims of a shattering personal experience. A trusted friend and leader of a new way of life for them—and more, much more, even Lord and Master—has been put to death. They are homeward bound, their highest hopes broken.

Intent upon their troubles, they do not recognize that a stranger has joined them. Blinded by their grief, they refuse to believe that he does not understand all that had taken place in Jerusalem two days ago.

Their house is reached. They invite the stranger in. The evening meal is shared with "the strange one." In the breaking of bread their grief is dispelled, their blindness healed; for the "stranger" is their Risen Lord!

In the simple setting of a quiet pastoral scene, life's most thrilling fact became crystal clear to two humble men as they walked the Emmaus Road.

Millions have walked the Emmaus Road since then. Millions are walking it in the chaos of today. Out of darkness and confusion and the tragedy of conflicting desires, comes the Light of God's peace in the face of the Risen and Ascended Lord.

CHILDREN—THEIR FUTURE

IT STAGGERS the imagination to learn that in our world today over two hundred million children are living on starvation diets, sick with tuberculosis and venereal disease, homeless or forgotten. Herein lie the seeds of rebellion, warped ideas, and a completely cynical view of the purpose of life. The good life we glibly talk about can have little meaning for these children.

It is cheering to see that the House of Representatives has made an appropriation of \$60,000,000 for the International Children's Emergency Fund. This is a United Nations Agency. It has been doing effective work with very limited funds. The work has been carried on not only in Europe, but in the Middle East and the Far East. We hope that when the House and Senate leaders meet this vital appropriation

will not be stricken out. Church people might well urge their Congressmen to vote for the retention of this item or to make some other adequate provision for the support of the program.

We are doing a lot for our own children. A report from the office of the Federal Security Administration, by Mr. Oscar R. Ewing, states that the number of children receiving federal aid has nearly quadrupled since 1934. We as a nation are able to do this without straining our economy. We wish our children to grow up in a world of peace and security. They will not unless we do something to help the children of other nations, who are living in the darkness of destruction.

The Congress is to be commended for its vision in placing this item in the bill for European aid. The future of even one of the two hundred million made brighter by this gift of ours, is worthwhile.

We are also gratified that through the program of Church World Service the Christian people of our country are helping churches abroad in the maintenance of child-welfare services. This is especially important in countries such as Germany where the United Nations program is not at present operating. Clothing, supplementary food, vitamins, medicines, and simple summer camping holidays are provided by our gifts. What better investment can we make for the future than to help the churches put pounds on undernourished children today?

CHRISTIAN COOPERATION ADVANCES IN GERMANY

ON March 10 a significant event took place in the Christian life of Germany. The "Cooperative Fellowship of Christian Churches" came into being, with the full support of both the "established" and the "free" churches. The "established" bodies are the Lutheran, the Reformed and the United, already associated in what is called the Evangelical Church in Germany. The "free" bodies include Methodists, Baptists, Evangelical United Brethren, Mennonites and Old Catholics. For the first time

virtually all of the non-Roman Churches are related to each other in a cooperative movement that follows the general pattern of the Federal Council of the Churches of Christ in America.

The president of the new organization is Pastor Martin Niemoeller, well known in this country as a result of his visit of a year ago. The vice-president is Bishop J. W. E. Sommer, who has just arrived in the United States to attend the General Conference of the Methodist Church later this month.

Readers of the BULLETIN will be gratified to learn of the advance in Christian unity which the "Cooperative Fellowship" in Germany represents and will follow its future course with high hopes and earnest prayers.

A TIME FOR COMPOSURE

DURING these months when nearly every day brings reports of new troubles at home or abroad, when each new edition of the newspaper carries headlines of alarm, the sense of crisis deepens. Nerves had hardly settled after the war before tension took hold of us again. And beneath this tension is the haunting fear of renewed conflict, with possible consequences foreshadowed at Hiroshima. Apprehension is the prevailing mood of modern man. How far back does memory have to reach to find a time when we looked to the future without misgivings?

This situation raises searching questions as to the appropriate attitude and behavior for the Christian. He dare not be indifferent. Distress of people anywhere burdens the conscience of Christians everywhere, for they are concerned not only for their own kin or their own kind but for all sinful and suffering mankind for whom Christ died because "God so loved the world."

Nor, on the other hand, dare the Christian become frenzied with fear and worry; for panic reflects a lack of faith. No matter how black the night or violent the conflict, the Christian never despairs. He knows that God still rules and that in that fact is the ground for hope.

Faith in God gives the Christian a composure even in the midst of the most extreme stress and strain. He should not measure his sense of responsibility for the tragedy of the world by the sleeplessness of his nights or the wrinkles on his brow. A nervous breakdown may result from over-work, but it may also result from a lack of the inward spiritual quiet that is the mark of strong faith. Nervous and heart ailments due to tension should be less prevalent among Christians than among others.

Thoughtless and superficial observers may attribute composure to indifference or irresponsibility. There are some people who are so self-centered that they are callous to the troubles of others, but the Christian's concern for the world will show itself in insight and action and thus distinguish him from the indifferent.

There are crises in the life of the individual that call for the same discipline and composure of faith as are required by social crises. Illness and the loss of loved ones, frustration of personal life purposes, and the prospect of death occasion various reactions,—frenzy, cynical hardness, or the steady composure of faith.

He who is quiet and confident is the best source of counsel and strength to his family, to the nation and to the world in time of crisis. He is reliable because steady in judgment and prompt but not impetuous in action.

Christians and the Christian Church will best serve God and man when they immunize themselves by prayer against hysteria or despair. Let them then take to their heart the burden of all the world's fear and tragedy, living and working in the midst of it—not withdrawing from it. They will find the burden bearable as they possess the peace of God that the world cannot give and cannot take away.

WE APPLAUD AN ADVERTISEMENT

IN THE week of March fifteenth an advertisement bearing the caption, "Faith is a family affair," appeared in 375 daily newspapers with a circulation of more than 35,000,000. It was put out in behalf of the life insurance companies of America. It is reproduced on page 11 of this issue of the BULLETIN in order to make certain that none of our readers misses it.

The appearance of this advertisement is remarkable evidence of the widespread recognition of the indispensable place of religious faith in human life today. Although issued by commercial interests, the advertisement has an authentic spiritual quality. It speaks with a truly Christian accent. Picturing a family group at prayer, it declares that "faith unites families for greater happiness." It affirms that "the family united in faith has a strong and lasting bond."

The BULLETIN pays a hearty tribute to the Institute of Life Insurance for this important contribution to the religious life of the nation. We hope it may stimulate other commercial interests to develop and use new methods for counteracting secularism.

Church Figures Are Summarized

COUNCIL STATISTICIAN POINTS UP TRENDS, TOTALS

By BENSON Y. LANDIS

THERE ARE more people in the United States not on the church membership rolls than ever before. There are also more people in the United States on the church-membership rolls than in any previous period.

Church membership during the past few years has been about 52 per cent of the population. This is the highest percentage ever reported. In 1890 about 22 per cent of the people were claimed by the official statisticians of the religious bodies. The proportion of church membership officially reported has increased steadily throughout our history.

The interpretation of these figures—and of all others—differs according to the predilections of the interpreter. It is not known what proportion of church members are active, or attend, or contribute money. It may be that there is a large accumulation of inactive members in most religious bodies.

The high mobility of the people has undoubtedly separated many people from their home churches. There have always been many members "lost in transit," as people have migrated. During World War II, many people moved to new homes.

The date of the last satisfactory national census of religious bodies was 1926. In that year the Federal Bureau of the Census secured a result generally regarded as adequate by church officials. The Census Bureau secured these figures by mailing a blank to the pastors or clerks of parishes, local churches, congregations.

In 1936, about 20 per cent of the local churches would not report in the regular way as had been done decennially since 1906. That census is thus incomplete. The 1946 Census of Religious Bodies was begun, but Congress specifically denied new funds beyond July 1, 1947. The local pastors and clerks again contributed only incomplete reporting in response to two mailings. The replies this time came from only about 50 to 60 per cent of the total number of local churches. If the usual time had been available, and five requests had been made of dila-

tory pastors and clerks, a somewhat better return could probably have been secured. But there was again evidence of resistance and non-cooperation, as in 1936. The 1946 census is now dead and buried.

THE LARGE RELIGIOUS BODIES

Although 256 religious bodies or denominations have been reported, the fifty-five bodies each having over 50,000 members have had over 97 per cent of the church members. In 1944, the date of the last complete compilation of information available from church statisticians, there were reported 72,492,669 church members, of whom 70,623,989 were in 55 bodies. These figures were published in the 1945 Yearbook of American Churches, issued biennially.

Since then the *Christian Herald* has gathered annually the latest figures available from the 55 bodies. Some bodies do not gather membership data every year, and a few simply quote the 1936 census totals. In 1947, the *Christian Herald* published a table containing reports from 54 bodies each with over 50,000 members, showing a total membership of 73,673,182 persons. This total embraces probably over 97 per cent of the membership of religious bodies.

The thirteen largest religious bodies in 1944 actually had 82 per cent of all the church members of the nation. These were: Roman Catholic Church, The Methodist Church, Southern Baptist Convention, Jewish Congregations, National Baptist Convention, U. S. A., Inc., National Baptist Convention of America, The Protestant Episcopal Church, Presbyterian Church in the U. S. A., The United Lutheran Church in America, Disciples of Christ, Northern Baptist Convention, Evangelical Lutheran Synod of Missouri, Ohio, and Other States, Congregational Christian Churches.

The figures of the "small sects" themselves do not confirm the impressions of those who think that the "small sects" show the highest rate of growth. The evidence available suggests that the small sects fall as well as rise. The data indicate that the great gains in membership have been

made by the older, established churches.

Between 1926 and 1944, the 52 religious bodies having over 50,000 members added 16,995,642 persons to their rolls.

One hundred thirty-three smaller bodies added only 217,343 persons. Fifty of the 133 smaller bodies reported decreases. Six of the 52 larger bodies reported decreases.

ROMAN CATHOLIC AND PROTESTANT GROWTH

What about trends in membership according to the great divisions among the religious bodies?

Comparing 1926 census data with the latest complete compilation of 1944, it is found:

Inclusive church membership	+32.8%
The Roman Catholic Church	+25.9%
Forty-seven large Protestant bodies	+31.8%
All Baptist bodies	+68.3%
All Lutheran bodies	+29.3%
All Methodist bodies	+22.9%
133 small bodies with less than 50,000 members each	+18.9%
The Latter Day Saints, Mormons,	+62.8%
The Adventist bodies	+58.4%

NEW DENOMINATIONS VS. MERGERS

Of 256 religious bodies listed in the Yearbook of American Churches for 1943, 243 gave the year of organization. Seventy-six new denominations were formed since 1900 by splits from older groups or by altogether new starts. By the process of merger, 29 bodies became 13 denominations in the period.

The exact number of groups claiming to be denominations is not known. The federal census of 1936 listed data for 256 bodies. There was published a list of 57 "others" from whom the census bureau "did not consider it feasible to attempt to obtain any definite statistics."

MEMBERSHIP

In every census and compilation, those who gather statistics use the definition of membership of the body reporting.

There are three general definitions of church membership in the U. S. as follows:

1. Certain bodies list as members

all persons in the cultural, racial or nationality group served. Examples are the Eastern Orthodox Churches and the Jewish Congregations.

2. Certain bodies list all baptized persons; e.g. the Roman Catholics, Old Catholics.

3. Most other bodies, i.e. the Protestant churches, tend to list persons when they come to full membership, usually around age 13. These members are sometimes called "the adults."

Only about half of the religious bodies in the U. S. are able to give even an estimate of the number of "adult members." By referring to percentages of previous government censuses, estimates have been made for all bodies.

In the last complete compilation of all bodies for 1944, there were reported 23,419,701 Roman Catholics, with an estimated 17,330,558 members over 13 years of age. All churches commonly grouped as Protestant (that is, not Roman Catholic, Eastern Orthodox, Jewish or Old Catholic) had 43,734,661 members, with 38,533,533 persons aged 13 years and over.

GIVING TO CHURCHES

There are no annual reports of the financial operations of all religious bodies. Since the Census of 1926 and the incomplete 1936 Census, there have been only estimates.

There are comparable data for only 15 Protestant denominations that reported annually for the years 1926 through 1946. These indicate that the per capita gift to these denominations in 1926 was \$21.61, and \$21.23 in 1946. These are figures for about 60 per cent of Protestantism. Average cash income per capita in the nation was in 1946 about double what it was in 1926.

The proportion of the people's money going to organized religion has been decreasing these latter years. In the late 1920's the American people gave slightly more than one per cent of their total income to organized religion. In 1946, the percentage was nearer to one-half of one per cent.

CLERGYMEN

It is impossible to state the number of clergymen in the nation. In the decennial population census, the occupation of all workers is asked, and total for clergymen is secured. But many clergymen have other occupations—it has been said that in some cotton sections every other sharecropper is a preacher. Many denominations do not have accurate figures on the number of active clergymen.

According to the population censuses there were 148,848 clergymen in 1930 and 140,077 in 1940. The number of clergymen per 100,000 population has been decreasing since 1900 according to the census data which are probably incomplete.

In the 1940 population census, 112,509 male clergymen stated that they worked in the ministry for the 12 months previous and also reported their total "income from salary." (No account was taken of rental value of parsonage, or of income from other sources than salary.)

Exactly 29 per cent of these 112,509 clergymen reported a cash salary of less than \$199 a year. The amount is perhaps in itself evidence of another occupation. The salaries of some 3,308 women clergymen were not tabulated.

Only 1.2 per cent of the clergymen reported income from salary of \$5,000 and over.

Exactly 82.5 per cent of the clergymen reported receiving salaries of less than \$1,999 in the year 1939. There are no more recent national figures.

The Bureau of the Census recorded a median age of 45.8 years for the 133,449 male clergymen reporting age in 1940. Fifty-one and eight-tenths per cent of the clergymen reporting were over 45 years of age. This was the highest median age of any large vocational group, except farmers and farm managers, for whom a median of 46.6 years was reported. The median ages of men in other professions were: lawyers and judges, 42 years; college presidents and teachers, 40.8 years; architects 43.0 years; social workers, 37.5 years.

THE STATE OF CHURCH STATISTICS

Parsons, priests and rabbis are generally not good at figures. Most clerks and treasurers are untrained. Yet all reporting depends on the data from the local churches.

Certain denominations have good yearbooks and have improved their presentations of statistical data in recent years. But many, perhaps most, of the smaller denominations still do not publish annual reports. National figures are thus not comparable year by year.

Most of the data summarized above can be found in the Yearbook of American Churches 1947, 1945, and several preceding issues; in the Census of Religious Bodies, 1926 and 1936; and in the *Information Service* of the Federal Council of Churches, issues of December 15 and September 8, 1945.

CLERGY, PSYCHIATRISTS MEET IN WASHINGTON

Forty-seven clergymen and psychiatrists met at the College of Preachers in Washington, D. C., on March 16 and 17 for the second annual conference on religion and psychiatry under the joint auspices of the National Committee for Mental Hygiene, the Federal Council's Commission on Religion and Health, the Council for Clinical Training, and the Institute of Pastoral Care.

Sessions of the first day were devoted to problems of practical procedures, methods of counseling and helping individuals, and understanding the inner problems of growth and development. On the second day attention was devoted to theoretical considerations including the relation of religion to psychoanalysis, the place of values in both religion and psychotherapy, and the meaning of freedom and determinism in connection with psychiatry and religion.

The imposing list of leaders from the two professions included Rt. Rev. Angus Dun, Bishop of Washington, who discussed "Values: Absolute or Relative?" Other clergymen who participated in the program included Dean Willard L. Sperry, of Harvard Divinity School, Rev. Lloyd E. Foster, Chairman of the Federal Council's Commission on Religion and Health and Minister of Old First Church, Newark, N. J., and Rev. Albert C. Outler of Yale Divinity School.

Distinguished psychiatrists participating in the leadership of the conference included Erich Lindemann, M.D., of Boston, Frieda Fromm-Reichmann, M.D., of Washington, and Henry von Witzleben, M.D., of Chicago.

While it was clear that mutual discussion of the kind which took place in Washington is much needed between these two groups which are both concerned with helping man to find inner strength and peace, it was equally clear that a very large degree of understanding already exists between leaders of the two professions who have had opportunity to work cooperatively with each other.

Further conferences and other activities designed to foster full and frank discussion both of understandings and misunderstandings will be carefully considered by the Continuation Committee of the Conference, on which the Federal Council is represented.—SEWARD HILTNER



Two students chose community service at the Flanner House day nursery in Indianapolis as their summer work project.

Work Projects for Youth Available in New Variety

THIS year over 300 "summer service opportunities" are provided for youth by the churches—youth caravans, students-in-industry projects, work camps, and other constructive field experiences. With publication in March of *Invest Your Summer, 1948*, the ten-cent, thirty-two-page booklet which is in its third annual edition, the youth service project activity of Protestantism achieves new status and integration.

Expansion of these projects has been one of the phenomenal aspects of youth Christianity in the past decade. As "the summer conference is the one new method of Christian education in a thousand years," the youth voluntary service activity takes a step even beyond the conference technique. For in such programs, young Christians set out to find by actual experience what sort of world they face, and what sort of answer comes from Christian faith.

The varied contents of *Invest Your Summer, 1948* give some token of the choice now available within this general field. First, *work camps* are listed, twenty-seven of them, sponsored by a wide range of agencies: American Friends Service Committee, Brethren Service Committee, Congregational

Summer Projects Committee, Canada's Christian World Camp Fellowship, Unitarian and Universalist Service Committees, Presbyterians U. S. and U. S. A., and Evangelical and Reformed Churches. Several hundred young people of high school and college age will discover what manual work, shared community, exploration of social need and Christian answer all can mean. At some of the camps, there is a charge, at others, scholarships or gainful work cover the expense.

Youth caravans are teams of several mature young people who spend a week of work in each of a number of church communities during a seven- or eight-week period. They are entertained by church people in homes, and their work in each neighborhood may include such a range of jobs as painting the Beginners Department to making a religious survey, organizing a vacation church school, or reviving the youth group. After a briefing session at a centrally located headquarters, they divide into teams for the various towns and parishes they are to visit, returning at the end of the period for a review of the experience. Cost of caravans is usually only that of their transportation to and from the training center.

Among projects of another sort, *community service*, the new 1948 booklet lists the work of recreation teams, vacation church school initiators, inter-racial home visitation, village dramatics, etc., in Maine, Texas, Arizona, Harlem, Kentucky, Sacramento, and Tonganoxie, Kansas—to mention only a few. *Individual service opportunities* are also described, for small groups of youth or students, or those working singly. For *students-in-industry projects*, the young people work gainfully during the day, with group living and evaluation sessions providing interpretation of the industrial, commercial, or sometimes menial jobs in which various members participate. *Relief projects* in this country, *institutional service* in mental hospitals, and a number of year 'round programs are planned for 1948. In addition, the work camps in Latin America and Europe become more numerous this summer than ever before.

As this movement among the churches has taken shape, the Federal Council of Churches has noted its expansion with interest and approval, providing leadership at several important points. Training for the ecumenical program of the Church is one of the goals of many of the programs. The interdenominational Commission on Youth Service Projects, formed in 1946 to coordinate this wide-reaching new emphasis, has had constant representation from the Federal Council.

Pastors or others wishing to secure the booklet, *Invest Your Summer, 1948*, should send ten cents to UCYM, 203 North Wabash Avenue, Chicago 1, Ill. Rates are available for quantities of this useful manual of service projects.—JOHN OLIVER NELSON.

HAVE NEW RADIO PROGRAM

A five-minute religious radio program, "This Our Life," designed to assist local interdenominational agencies to make good use of radio broadcasting time on community stations, is the newest project of the Joint Committee on Radio of the Pennsylvania State Council of Christian Education and the Pennsylvania Council of Churches.

Recognizing the need of local organizations to interest non-churchgoers of their communities in the fundamental worth and necessity of faith in God to meet life's problems, the Joint Committee on Radio has made available a program that will stimulate attendance at Sunday schools and churches by all who listen to it.

Churches Demonstrate E.R.P. Support

PETITION, CATHEDRAL SERVICE HIGHLIGHT POLICY

A HIGH point in the current program of church education and action, in support of the principles set forth in the Federal Council's statement on "The Churches and the European Recovery Program,"* was reached in a series of meetings held in Washington, D.C., on Thursday, March 11.

Prior to this, the statement had been sent out rather widely by the denominational agencies for study in the churches. In a number of communions special congregational discussions were held, particularly on Sunday, February 22. Many of these discussions were followed by a poll of the congregation or discussion group on major issues of European recovery, and the results of these polls communicated to appropriate authorities.

The Federal Council, for its part, had sent copies of the statement to every member of the Congress, which evoked thoughtful comments from a gratifyingly large number of Senators and Representatives. Mr. Charles P. Taft, President of the Council, also had presented in person the text of the pronouncement to the Senate Foreign Relations Committee. Thus there was considerable preparation for the culminating meetings in Washington.

The time for the Washington meetings was determined in part by the church and the legislative calendars, and in part by the fact that national and regional leaders of communions constituent to the Federal Council were meeting in Washington for study and consultation the second week in March. The meetings took place at a time of critical decision for the European Recovery legislation, a fact which enhanced their significance and public interest in them.

The first of the three Washington events was the presentation of a petition to Congress signed by 725 leading churchmen across the United States. The petition urged legislation reflecting the creative reconstruction principles cited in the Federal Council's statement. College and seminary presidents, church officials, eminent pastors and laymen joined in the petition. It

was presented to Speaker Martin by Dr. Edwin E. Aubrey, President of Crozer Seminary and Chairman of the Department of International Justice and Goodwill. Associated with him were several denominational moderators or their representatives. Senator Vandenberg also received the petition as President of the Senate.

The afternoon was devoted to a conference, under the auspices of the Department, on church strategy in relation to longer-range aspects of the recovery program. The conference of some 250 leaders met at the New York Avenue Presbyterian Church, with Dr. Aubrey in the chair. Reports on denominational programs in this area were presented, and continuing problems of the recovery program were discussed at length with the Hon. Willard L. Thorp, Assistant Secretary of State for Economic Affairs.

The public meeting in the evening was held at the Washington Cathedral under the auspices of the Federal Council in cooperation with the Washington Federation of Churches. Bishop John S. Stamm, Vice-President of the

Federal Council, presided, and the moderators or special representatives of fifteen communions took part in the procession. Some two thousand church representatives filled the Cathedral. President Truman and high government officials of both parties attended as special guests.

The three speakers at this service in behalf of "The Churches and the European Recovery Program" were Secretary of State George C. Marshall, Mr. John Foster Dulles and Rt. Rev. Angus Dun, Bishop of Washington. Bishop Dun in his introductory address made clear the basic Christian principles which serve to guide church efforts in this field. Mr. Dulles, as Chairman of the Department's Committee on Policy, explained in a notable address entitled "American Tradition" the background of the Federal Council recommendations and clarified their practical implications. Secretary Marshall spoke briefly, stressing the need for calm and steadfast minds and hearts in the pursuit of the recovery objectives.

This demonstration of united Prot-



President Truman was among those present at the meeting on the Churches and the European Recovery Program. Left to right: Bishop John S. Stamm, vice president of the Federal Council; President Truman; the Rt. Rev. Angus Dun, Episcopal Bishop of Washington; and Dr. John W. Suter, Dean of the Washington Cathedral.

*Copies may be secured from The Department of International Justice and Goodwill. Price: 5 cents per single copy, \$4.00 per 100 copies, including postage.

estant concern for the constructive purposes essential to the success of the recovery program was the climax of weeks of intensive effort. But, as was pointed out more than once during the course of the meeting, this event was also the beginning of a longer and more difficult task on the part of church people to keep the creative goals to the forefront.

—RICHARD M. FAGLEY

Petition to Congress

The petition signed by 725 leading churchmen in support of the Federal Council's statement, "The Churches and the European Recovery Program," summarized the constructive goals of that statement. In behalf of these goals, an impressive interdenominational meeting was held on Thursday, March 11, in Washington Cathedral. The text of the petition is as follows:

"TO THE CONGRESS OF THE UNITED STATES:

We, the undersigned, endorse the action of the Federal Council of the Churches of Christ in America in its support of the European Recovery Program. We believe, with the Federal Council, that this program can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of freemen.

We believe:

That the motives and objectives behind the program should be essentially moral and spiritual and should be above political partisanship and considerations of narrow self-interest;

That the right of European nations to choose their own way of life should be safeguarded;

That these nations should carry out their expressed purpose to work cooperatively, establish and maintain monetary stability, and reduce trade barriers;

That the relevant agencies of the United Nations should be encouraged to undertake an increasingly important role in the recovery effort;

That trade between Western and Eastern Europe should be encouraged;

That, if required to assure a fair allocation of needed goods, necessary government controls be adopted;

That an undertaking so conceived and directed merits our material sacrifice because it is a cause which enlists our Christian conscience and conforms to our Christian commitments.

We appeal to the Congress of the United States to adopt such legislation as will carry forward the European Recovery Program in the spirit of these recommendations."

E.R.P. Moral Urgency Stressed

Excerpt from the address by Right Rev. Angus Dun, at the Federal Council's meeting on the Churches and the European Recovery Program, Washington Cathedral March 11, 1948.

"BY THE faith we share we are constrained to acknowledge that before God English men and French men and Greek men and Chinese men, yes German men and Russian men, are as important to God as we are. He has made of one blood all nations of men for to dwell on the face of the whole earth. Wherever men are, there is the obscured image of the Creator. And the Christ Whom we all confess as Lord has so identified Himself with our humanity that wherever men are hungry, there is His hunger, and wherever men are without hope, there is He suffering the pains of hopelessness.

"By the faith we share we are enabled to see in the terrifying interrelatedness of the world's peoples, God's purpose for us. He has made us interdependent, and if we do not accept that willingly as our calling we shall be compelled to accept it unwillingly as our fate. We cannot stand apart as an island of secure privilege; nor can we stand apart in moral superiority, mistaking the blessings of God's mysterious Providence as the marks of self-achieved virtue.

"The Lord Whom we confess bids us find deliverance from the weakening fear of men in the strengthening fear of God. It is the judgment of God on a too-niggardly or too self-sparing America that He calls us to fear, rather than the threats of any earthly power.

"Our faith does not give us any knowledge of the tragic and threatening facts of our world which is not open to others. As Christians, we face the same plain facts which confront those who make no such profession. We see Europe broken by years of total war; hungry peoples too enfeebled for fully effective work; peoples whose tools of production and of distribution have been shattered. We see a vacuum of human hopes and confidences in which despotic and freedom-crushing powers find their opportunity; we see peoples looking half in hope and half in fear to us. And we see America debating its course.

"As Christians and as churchmen, we can claim no special knowledge as to just how much aid is needed or just what form it should take or just how it should be administered. As Christians, our appeal must be to the Wisdom which cometh down from above and our prayer must be that our beloved country will be guided by that Wisdom.

"God grant that if we must err, where human wisdom is so fallible, we shall err on the side of generosity.

"God forbid that we should be so niggardly, so guarding of our abundance that we delay until it is too late and do half-heartedly what needs to be done whole-heartedly. We have been whole-hearted in the terrible works of war. Shall we be half-hearted in the rebuilding of our broken world?

"We say we love freedom, and we say well; then let us work with a united and ready will to set free our brothers in Europe whose energies and hopes and powers of spirit are imprisoned by hunger and by lack of the tools of labor, and by fear. And in all that we do, let it be made clear that we act in enmity against no nation or people, but that in the words of one who is with us tonight we strive 'against hunger, poverty, desperation and chaos.'

"In that warfare, we can be assured that God is with us. To that warfare we can with a clear conscience summon the Christian people of this land."

SEND VARIED RELIEF SUPPLIES

A recent issue of *Church World Service News*, monthly newsheet of the Protestant overseas relief agency, indicates that relief materials sent to Europe and Asia do not necessarily fall into the food and clothing categories. Among the recent gifts of American church people, through CWS, were 120 bicycles which went to Germany. The bicycles, for the use of ministers and religious workers, fill a great need caused by the continued inadequacy of transportation facilities.

Each month boxes of books and magazines are sent abroad to be distributed among church leaders and religious institutions. Recently theological libraries of 100 books each were sent to Holland and Poland. To Okinawa, where CWS was the first agency to send relief, went 250 hymnals.

Form Protestant Radio Commission

NEW AGENCY TO COORDINATE RELIGIOUS RADIO WORK

BY WILLIAM W. CLEMES

FORMAL organization of the Protestant Radio Commission, a co-operative agency of fifteen communions and eight interdenominational bodies, was completed March 17 at a meeting of forty church executives at headquarters of the Federal Council.

Charles P. Taft, president of the Council, was elected chairman of the new Commission, which was organized to help Protestant churches develop a unified radio and television ministry.

The Commission is the outgrowth of a series of consultations initiated December 1, 1944 by the Inter-Council Field Department, which authorized its radio committee to conduct "inter-agency consultation on an inclusive Protestant religious radio strategy."

Although the war put a temporary brake on final organization of the Commission, the need for such an agency was greatly intensified. The war saw a mushrooming of religious programs, coupled with a rapid development of radio workshops and field promotion and counseling services.

A fresh impetus was given to the Commission idea, when in February, 1947, the denominational Boards of Education recommended that conferences be arranged to consider the problem of a united Protestant religious radio ministry. As a result two meetings were held, one in New York City, the other at Lake Geneva, Wisconsin. Seven months later, representative churchmen met in Bronxville, N. Y. and outlined the general purpose and functions of the Protestant Radio Commission.

The action taken last week, which formally established the Commission, stemmed from the gradual recognition of Protestantism's need for an intelligent, carefully conceived strategy in the radio field.

Its establishment is widely regarded by churchmen as at least a partial answer to the major criticism of religious radio. The Commission is not expected to accomplish any miraculous changes overnight, but the purpose and functions as adopted by its membership at the March meeting indicate the direction in which the Commission will move.

As announced by the cooperating

communions and interdenominational agencies, the purpose of the Commission is to assist in the development of a united Protestant religious radio and television ministry. This purpose is to be achieved through: (1) a more adequate use of religious radio and television as a means of accomplishing the churches' objectives in evangelism, education, and service; (2) an inclusive Protestant radio strategy to help reinforce and strengthen the efforts of the various churches, and (3) presenting a united, statesmanlike approach to the Federal Communications Commission, and the radio industry.

More specifically, the Commission will endeavor to encourage more discriminating radio listening; maintain Christian standards of decency and good taste in commercial programs; take part in inter-faith broadcasts; sponsor national network programs; encourage radio education for clergy and church representatives; and supply technical assistance to cooperating communions and agencies.

One of the most valuable contributions the Commission hopes to make is to stimulate the wider and more skillful use of radio by state and local councils of churches. This will be done through intensive field promotion and field counseling, coupled with the furnishing of transcriptions for local use.

The Commission has been so designed as to continue, coordinate, and extend the radio network programs arranged by the Department of National Religious Radio of the Federal Council of the Churches of Christ in America; the work of the Joint Religious Radio Committee, including transcriptions, workshops, leadership education fellowships and field counseling services; and the specialized religious radio ministries of the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the Missionary Education Movement, the National Protestant Council on Higher Education, the United Stewardship Council and the United Council of Church Women.

The Regional Network Services represented by the Southern Religious Conference will, it is expected, be closely related to the work of the Commission.

Dr. J. Quinter Miller, as the acting Executive Secretary for the Commission, will have the able assistance of the present radio staffs of the participating interdenominational agencies and communions in the development of the Commission's inclusive radio ministry. He has been requested to carry the executive responsibility during the formative period, and until the permanent Executive Secretary for the Commission has been selected.

The officers and members of the Executive Committee include Truman B. Douglass, vice-chairman; Paul C. Payne, vice-chairman; Edith E. Lowry, secretary; Harper Sibley, treasurer; Theodore Savage, Mark A. Dawber, and Wynn C. Fairfield. Additional appointments will be made following further communion actions approving membership in the Commission.

Until the proposed National Council of the Churches of Christ in the United States of America is established, the Protestant Radio Commission will be "administratively anchored" within the Federal Council. When organized, the National Council will merge the activities of all eight Protestant interdenominational agencies.

Church bodies whose representatives participated in the formation of the new Commission include the Methodist, Northern Baptist, United Lutheran, Presbyterian U. S., Presbyterian U. S. A., Protestant Episcopal, Congregational Christian, Evangelical United Brethren, Evangelical and Reformed, Reformed Church in America, Seventh-Day Adventists, and Disciples of Christ.

The advertisement reproduced here is one of a series placed in leading newspapers throughout the country by the Institute of Life Insurance as a part of their campaign in support of family solidarity and happiness. See editorial comment on page 4.

"WHAT THIS COUNTRY AMOUNTS TO DEPENDS ON WHAT HAPPENS TO ITS HOMES." . . .
That's why the life insurance companies and their agents are bringing you this series of
messages to help you plan for greater family happiness.



"I pray the Lord my soul to keep"

Whatever our creed or language, we have all felt the impulse to pray. We may worship in various forms . . . we may call our God by various names . . . but, somehow, most of us express our faith in a Higher Power. When our loved ones are spared, we give thanks. At times of confusion or danger we call for guidance. When confronted by a mighty mountain, or the perfection of a tiny snowflake, we are awed by the wonder of life. We teach our children our faith, so that they will not be alone as they face the world.



FAITH is a family affair!

Faith is not just for holy days. Faith is for every day . . . at work, at play, in the quiet times the family has together.

We need faith—and never so desperately as today. The world is filled with voices of confusion. It is easy to feel helpless and alone. But faith in a Power outside ourselves can be a bedrock of family unity, a shield for family happiness.

A return to faith can give men and women a broader view of life—a sense of perspective. Then they are better pre-

pared for the give-and-take of family living. Small disputes have less chance of growing into serious quarrels which may tear marriage apart. The family united in faith has a strong and lasting bond.

Children naturally turn to faith when it is a daily part of the family life. And when they know the real meaning of faith, they will be tolerant of those who express their faith in other ways.

The home atmosphere is far different when a family stops trying to walk alone,

when it sees its place in the bigger scheme of things. It works together for the things it can control—and trusts its God for guidance in problems beyond its control. Such a family can't help feeling closer together, more sure of itself, happier!

To keep alive the family's faith calls for a positive plan—just as you plan for your family's material welfare. *How* your family expresses its faith is a matter of choice. What is important to you is that you *do* express it!

The Life Insurance Companies and their Agents

60 EAST 42nd STREET, NEW YORK 17, N. Y.

Faith unites families for greater happiness

Executive Committee Acts On China Aid, Restrictive Housing

ENDORSING in principle the recent proposal by President Truman that \$570,000,000 in economic aid be given to China, the Federal Council's Executive Committee at its meeting on March 16 urged that "steps be taken by our government designed to alleviate human suffering in China."

Another statement of the Committee, approved at the same meeting, stated that it deplored the "wide-spread" use of restrictive covenants based on race, and pledged itself to work against the use of such covenants, urging the members of the churches to do likewise. The committee declared that the present pattern of restrictive housing "has a grave effect on the spiritual, moral and human values of the people" in any area in which it exists.

In separate actions, the executive group called for "effective, prompt and stringent action to correct the conditions of vice in Alaska," and asked for full participation by the United States Government in the preparation by the United Nations of both a Declaration and a Covenant in the International Bill of Human Rights. The committee also recommended that the government authorize the indefinite continuation of its appropriation to the International Children's Emergency Fund established by the General Assembly of the United Nations. Under the present appropriation, effective through June 30, 1948, the United States matches dollar for dollar the contributions of other nations, up to the maximum of 40 million dollars. The recommendation proposes the continuation of the fund until the maximum, not yet reached, has been appropriated.

Complete texts of Executive Committee actions follow:

AID TO CHINA

The Executive Committee of the Federal Council of the Churches of Christ in America is desirous that steps be taken by our government designed to alleviate human suffering in China, to afford that country an opportunity to initiate measures of self-help, of stability and of public order, to retard economic deterioration, to promote projects of long-range reconstruction, and to maintain in China conditions that will enable the Christian churches to carry forward their missionary and educational activities.

Accordingly, we endorse in principle the

aid to China embodied in President Truman's message to Congress under date of February 19.

RESTRICTIVE COVENANTS

The pattern of racial segregation in housing is largely due to the use of restrictive covenants based on race. It forces its victims—Negroes, Japanese-Americans, Jews and other minorities—to live in segregated areas which become overcrowded with the increase of population, causing deterioration to physical property, community facilities and services. It violates the right of the property owner to sell or lease regardless of race and the right of a member of a minority group to live wherever he desires and his financial means permit. All this has a grave effect on the spiritual, moral and human values of the people in the area. The realization of a 'non-segregated Church and a non-segregated society' is made impossible.

The Executive Committee of the Federal Council of the Churches of Christ in America deplores the use of restrictive covenants based on race, which is widespread in our country, because it is a violation of our Lord's testimony about the dignity of human personality, justice and love. The Executive Committee pledges itself to work against the use of restrictive covenants based on race, and urges the members of the churches to do likewise.

ALASKA VICE CONDITIONS

VOTED: That we instruct the officers of the Federal Council to make approaches to the appropriate and responsible officers of the Department of the Army in order to lay before them and to urge upon them their responsibility to take effective, prompt and stringent action to correct the conditions of vice in Alaska in so far as lies within their jurisdiction.

INTERNATIONAL BILL OF HUMAN RIGHTS

WHEREAS, the United Nations has a responsibility to achieve international co-operation to promote respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion; and

WHEREAS, the United Nations Commission on Human Rights at its Second Session in Geneva, 1947, decided that the International Bill of Human Rights shall include a Declaration and a Covenant, together with appropriate measures to secure compliance with their provisions;

THEREFORE BE IT RESOLVED that the Executive Committee of the Federal Council of the Churches of Christ in America urge:

1. That the United States Government, by full participation in the process of

preparing both a Declaration and a Covenant, demonstrate to the nations and peoples of the world its readiness to view the protection of human rights and fundamental freedoms as a matter of international concern; and

2. That the United States Government take such steps as are within its rightful competence to secure adoption by the United Nations of the Declaration and the Covenant when the terms thereof adequately define the human rights and fundamental freedoms for which universal respect and observance shall be promoted; and further

3. That its constituency, in anticipation of action by the United Nations to adopt the Declaration and the Covenant, should study the provisions of the International Bill of Human Rights and seek to develop a public opinion which will be favorable to the ratification of an adequate Covenant in accordance with the constitutional processes of the United States Government.

INTERNATIONAL CHILDREN'S EMERGENCY FUND

WHEREAS, the Federal Council of the Churches of Christ in America in its support of the European Recovery Program recommended that the relevant agencies of the United Nations be encouraged to undertake an increasingly important role in the recovery effort, and

WHEREAS, the International Children's Emergency Fund established by the General Assembly of the United Nations is an effective agency for administering one of the most basic elements of the relief program and one whose success would greatly affect the morale of recovery, and

WHEREAS, the contribution of the United States to this Fund expires as of June 30, 1948, be it

RESOLVED that the Executive Committee of the Federal Council of the Churches of Christ in America recommends that the government of the United States authorize the indefinite continuation of its appropriation to this fund.

ATTENDANCE TREBLES IN INDIANA WEEKDAY CLASSES

Attendance has more than trebled in the Weekday Religious Education Classes of Indianapolis and Marion County, Indiana, during the past two years, according to a recent announcement by The Rev. Florizel A. Pfeiderer, D.D., director of the classes.

The released-time classes meeting on a staggered schedule for one hour each week, now have a total of 9,000 boys and girls attending as against the 2,618 who participated two years ago. The 363 classes on "The Life of Christ" and "Stories Jesus Heard" are taught by 19 teachers who teach 180 days and devote their after-school time to curriculum building and lesson preparation. Represented in the enrollment are 76 Protestant Churches.

Ask For Anti-Genocide Treaty



Representatives from religious organizations with Mr. Charles Malik of Lebanon, Chairman of the United Nations' Social and Economic Council, at the presentation of the petition against genocide. Left to right: Joseph A. Rosenberg, chairman of the Commission on Human Rights, National Conference of Christians and Jews; Mr. Malik; Henry A. Atkinson, general secretary, Church Peace Union; Henry Noble MacCracken, general secretary, NCCJ; and Samuel McCrea Cavert, general secretary of the Federal Council.

A PETITION to the United Nations to adopt a genocide treaty to outlaw the destruction of religious, racial and national groups, signed by 100 Protestant, Roman Catholic and Jewish leaders, was presented to the UN at Lake Success, N. Y. on February 5.

Among the religious leaders signing the petition was Charles P. Taft, president of the Federal Council. In signing on behalf of the Council, Mr. Taft said he was confident that the "Protestant Churches related to the Federal Council would hail action by the Economic and Social Council in the preparation of a draft convention against genocide as a significant step

toward the fulfillment of those human rights and fundamental freedoms for all which are embodied in the charter of the United Nations."

Others whose signatures appeared on the petition included: Dr. Joseph R. Sizoo, President of the New Brunswick (N.J.) Theological Seminary; Archbishop Robert E. Lucey of San Antonio, Texas; Rabbi Philip S. Bernstein of Temple B'rith-Rodesh, Rochester, N. Y.; Dr. Harry Emerson Fosdick, pastor emeritus of Riverside Church, New York; Archbishop Joseph F. Rummel of New Orleans; and Rabbi Israel Goldstein, of Congregation B'Nai Jeshurun, New York.

WIDER OBSERVANCE OF FAMILY WEEK IS SEEN

Family Week has become a great national observance. First we had Mothers' Day, with Fathers' Day added as an afterthought. Now, Family Week highlights the place of the entire family and features its significance for Church and Nation.

This development came gradually. Because mothers themselves gain greatest joy not when they are idolized, but when the interests and values of the family are cherished, it was felt by many that a day for honoring the family and all its ties would accomplish what mothers most desire. A

spirit of joy was desired, so an observance called the Festival of the Christian Home was initiated and promoted by a number of interdenominational and denominational organizations.

For a number of years, the Festival of the Christian Home and Mothers' Day were observed side by side, some holding to the older tradition, and others preferring the larger emphasis. Presently, both were to be absorbed into a still more extensive program when it was proposed that not a day, but a special week be raised up to highlight the interests of the family, the value of closer cooperation between the family and the church, and

the need of better education for marriage and parenthood.

The coming of the War, which further aggravated the mounting difficulties of the family, also heightened the sense of need of mobilizing the educational and spiritual forces of the nation for the promotion of better family relationships. In the early years of the War, leaders of all religious groups met with government representatives in the interest of a Family Week which would highlight the significance of the family for the whole nation.

Family Week was launched on a nation-wide scale in 1944. Parallel observances are planned by each of the three faiths for its own constituency, and civic agencies cooperate. An interfaith committee has guided the over-all features of the observance and has received each year from the President of the United States a special letter on the place of the family in national life and the desirability of observing Family Week on a nation-wide scale. This interfaith committee has also arranged some nation-wide interfaith broadcasts and other features, including releases to the secular press. The radio and the press have been most helpful in popularizing Family Week.

The theme of Family Week this year for Christian Churches, apart from Roman, is "Christ the Center of Home Life." The Christ Spirit in family life stands for the highest development of understanding, appreciation, reverence for personality, mutual help, forgiveness when necessary, and use of love creatively in helping each person to be his best. Christ for the family and the family for Christ—this gives practical helpfulness of the greatest value in family life.

The program has been planned by the Intercouncil Committee on Christian Family Life, representing the Federal Council of Churches, the International Council of Religious Education, and the United Council of Church Women.

Prominent places in the promotion of Family Week have been taken by denominational offices, the religious press, and local councils of churches. Their purpose was not to put on a family life program for one week only, but to get the importance of family relationships and the significance of the family as a unit of religious training fully recognized in the year-long program of the church.

—L. FOSTER WOOD

N.Y. Passes First Bill On Fair Educational Practices

BY INA SUGIHARA

WHEN the Olliffe-Quinn Fair Educational Practices Bill to end discrimination in colleges and universities was passed in the concluding days of the 1948 New York State Legislature, the first such state law ever enacted, it was the culmination of a cooperative campaign by Protestant, Jewish, and Negro groups, as well as a number of educators throughout the state.

The Human Relations Commission of The Protestant Council of the City of New York worked with some 30 other organizations in the New York State Committee for Equality in Education, under the leadership of Dr. Alvin Johnson, president emeritus of the New School for Social Research; Dr. Harry Taylor, president of Sarah Lawrence College; Shad Polier, vice-president of the American Jewish Congress; and Roy Wilkins, assistant executive secretary of the National Association for the Advancement of Colored People. Dr. Robert W. Searle, executive secretary of the Human Relations Commission, was among these leaders.

The bill authorizes the State Commissioner of Education to investigate institutions where he has reason to believe that discrimination exists on the basis of race, color, religion, creed, or national origin, and to conduct private discussions in an attempt to change the policy if it is truly discriminatory. If this attempt fails, a public hearing will be held before the Board of Regents who may issue a cease and desist order enforceable in the courts. The school or student may also appeal to the courts.

Religious and denominational colleges may select students calculated to promote the religious principles for which they were established, but they may not discriminate on the basis of race, color, or national origin (leaving out creed and religion).

The President's Committee on Civil Rights recommended state laws for fair educational practices, as did the New York State Committee on the Need for a State University (Young Commission), and the President's Commission on Higher Education concluded that "to assure a universal and equal regard for a policy of nondiscrimination the legal method becomes both fair and practical."

The Commission based its recommendation on general public recognition of the fact that private colleges have a public responsibility, not only in shaping the lives of students, but also by virtue of their being tax exempt, receiving state accreditation in some instances, and generally contributing to the nation's welfare.

The tremendous shortage of Negro professional leaders, principally in the fields of medicine and dentistry, but in other areas as well—and in the North as well as the South—was deplored by the Commission on Higher Education. This shortage is attributed largely to lack of educational opportunities.

The Commission felt that questions concerning an applicant's birthplace, his parents' birthplace, his mother's maiden name, and other similar queries are not necessary in determining qualifications of a student. Nor is his photograph of any real value.

In a state like New York where there is no state university, the only public institutions are the City Colleges of New York, and opportunities in many fields are limited to private and quasi-public colleges, some of which receive accreditation as departments equivalent to that in a state university. If these institutions discriminate, as surveys indicate that many of them do, the only recourse open to many students is to go outside the state, which is a sad commentary on a state that has within it the largest city in the world.

In reply to fears of invasion of privacy and administration expressed by leaders of some church-operated or initiated colleges, Dr. Searle stated: "The essential question at issue is one of justice to our minorities. I had supposed that Protestantism in New York State had made up its mind on that issue."

MORE DP's RESETTLED BY CWS COMMITTEE

Eighty-two displaced persons from Europe, recent arrivals under the auspices of the Church World Service Committee for Displaced Persons, have been given temporary accommodations and plans for resettling them in American communities are well under way.

The new group, including 24 families and 20 children, brought to 1,721 the total number helped to come to America by Church World Service interdenominational relief and reconstruction agency, under President Truman's directive issued in December, 1945.

Miss Aroos Benneyan, CWS secretary for Displaced Persons, reports that 12 of the new families went straight from the pier to homes of relatives or friends in this country. The others were met by CWS personnel and taken to hostels until resettlement arrangements have been completed.

Through CWS, the U. S. Protestant and Orthodox churches give aid to those who are in greatest need and have no other source of help. These include people of Protestant and Orthodox faith, non-Aryan Christians, and those with no church affiliation. Other agencies provide help for displaced persons of Jewish and Catholic faith.

Miss Benneyan said that stress is placed on bringing entire family units. CWS takes responsibility for the groups under its corporate affidavit. After the initial reception service and resettlement plans have been made by CWS, continuing assistance is given by local church service groups and established family social agencies.

"These agencies give services designed to preserve and strengthen family life, either directly or by mobilization of religious, vocational, educational and other community resources that will help the family find the security it seeks, and through such security achieve its maximum potentialities," Miss Benneyan reported.

Resettlement plans are based on a study and analysis of the needs and aspirations of the individual or family. Various resettlement plans are presented and an opportunity given to choose the plan that offers the greatest possibilities for becoming integrated into the American community. Church World Service encourages displaced persons to resettle in small cities and rural communities in preference to metropolitan areas.

Some of the factors which determine resettlement plans include: relatives and friends able to offer partial or full support or other help through the relationship; vocational opportunities; educational needs; religious affiliation and opportunities presented by church groups; nationality; community attitudes toward immigrants.

Three-Campus Mission Held

IN Nashville, Tennessee there are three well-known Negro schools: Fisk University, with an enrollment of 950; Meharry Medical College, with 490 students; and Tennessee State College, with 2,060 in attendance. Fisk and Meharry campuses are near each other, with only a street separating them. Tennessee State College is about one mile distant from these two.

The University Christian Mission Committee visited these three campuses first in 1940. This year, from February 15 to 20, the Mission went back to these campuses for a second visit. During the intervening years the schools have been conducting Missions annually by themselves and with considerable success. This year the program was entitled "Design for Living Week."

The purpose of the Mission was formulated and set forth in a paragraph worked out on the three campuses—"Design for Living Week has, as its primary objective, lifting up the life of Christ as the model for abundant living through the presentation of Christian leaders. It also proposes to make faculty and student aware of the need for interlacing life with Christian principles."

A Joint Planning and Program Committee worked out a united program for all the schools. Promotion of interest and attendance was achieved co-operatively through twelve consecutive major meetings. This does not include the many special meetings held by the committee on each campus. The preparation for this Mission was one of the best which has been experienced on any campus. The Mission had the hearty cooperation of the President and Dean of each campus, who did much to make the week a success.

There were convocations at each school, with remarkable student attendance. The speakers were invited into many classrooms and each evening there were a number of interesting religious "pow-wows" conducted separately for faculty and students by the leaders. Every student on the campus was reached at least twice during the Week and some were reached a half-dozen times in the various meetings. At Tennessee State, thirty-five different meetings were held during the Week. A total of 8,661

students attended all the activities on the program, which indicates that there was a widespread interest in the Mission on this campus. The seminars were well attended on all three campuses. Discussion periods indicated that the students were thinking quite seriously on questions having to do with religion and life.

The eight speakers participating in the program of the Mission were: Henry Hitt Crane, Detroit, Mich.; John Deschner, New York City; William P. Fenn, Princeton, N. J.; Martin L. Harvey, Baton Rouge, La.; Mrs. Josephine Kyles, Washington, D. C.; Mary E. Langford, New York City; An-Pang Tai of Urbana, Ill., and Jesse M. Bader, New York City. Dr. Bader was the director of this campus mission which is one of twenty-three scheduled to be held at colleges and universities throughout the country during this academic year.

VIRGINIA COUNCIL INTER-RACE DEPARTMENT MARKS GAINS

"The Department of Interracial Cooperation is serving as a channel of communications, conferences and discussion in the area of human relations," reports the Virginia Council of Churches. The Richmond Committee of Interracial Cooperation, together with numerous other organizations and individuals in Richmond, contributed in securing permission for 65 Negro families in the Westwood Community to remain in their homes and have a minimum of sanitary facilities for healthful living. The story of these families fighting for their homes appeared in the magazine *New South* published by the Southern Regional Council in Atlanta.

Rev. Thomas C. Allen, the director of the Department of Interracial Cooperation, served on four occasions as a consultant in race relations in discussions outside Virginia, including race relations clinics in Ohio and Kansas and special projects in North and South Carolina. Members of the department served as discussion leaders in workshops on race relations conducted in August at the University of Richmond and the Virginia State College, sponsored by the State Department of Education. About three thousand copies of an article ON THE WAY TO BROTHERHOOD, were prepared by the department and sent out to interested individuals throughout the State.

Canterbury Festival To Be Held This Year in June

The Canterbury Festival, a feature of pre-war English summers, will be held this year June 19-26. A varied program will be given against the incomparable background of the great Cathedral.

Main item will be a festival play, written and directed by Christopher Fry and acted by professionals in the Chapter House. An opera for boys' voices, "The Children of the Chapel," by Sir Sydney Nicholson, will also be given. Other secular events include a symphony concert in the Cathedral; "The Land," a lecture recital by Vita Sackville-West; a serenade in the Cloisters; and a recital of music by Jelly d'Aranyi and James Sherrin.

The proceedings will begin in the Cathedral with a Harvest Festival of the World. There will also be a Festival Service for Youth, a Festival of the Cathedral Organ, and a final Festival Service in the Nave.

The first Canterbury Festival was held in 1928, when John Masefield, at the invitation of Dr. Bell, then Dean of Canterbury, wrote a play in verse, "The Coming of Christ."

During the war, Canterbury became a front-line town and the Festivals had to be discontinued; but last year a new beginning was made with Laurie Lee's "Peasants' Priest," a story of Wat Tyler and the priest, John Balle.

Hymn Singing ON SUNDAY NIGHTS



AMONG the charming customs still surviving at The Northfield is the "hymn sing" on Sunday nights when guests in the lobby and on the broad verandas join in singing their favorite hymns.

This delightful country Inn, established in 1888, is still noted for its delicious New England meals, its friendly atmosphere and the gracious hospitality which is traditional.

Sports on our 250-acre estate, outdoor and indoor recreation for all the family at every season of the year.

Descriptive folder on request.

A. GORDON MOODY, Manager

The NORTHFIELD
EAST NORTHFIELD
★ MASS. ★

ASK CEILING BE LIFTED ON TAX DEDUCTIONS FOR CONTRIBUTIONS

A resolution urging the inclusion in any new tax bill of a provision to increase the present limitation of 15 per cent for deductions on contributions to religious, educational and charitable agencies, was adopted by the Executive Committee on March 16.

Stating that "we believe that the use of the 'standard deduction' in its present form tends to discourage the making of contributions since the individual receives the same deduction whether he actually makes any contribution or not," the committee also recommended a change in the individual income tax form where the 'standard deduction' lumps together contributions and payments of interest on debts, taxes, etc.

The Executive Committee also approved plans for a "Mission of Protestant Witness" with simultaneous meetings to be held in twenty or more leading cities throughout the nation on Reformation Day, October 31, 1948, and on the days immediately preceding and following that date.

The purpose of the missions will be to "bear a united witness to the positive principles of the Reformation and their significance for our life today."

A recommendation was approved for Federal Council participation in a second regional church convocation to be held in the spring of 1949 in Nashville, Tennessee, under the sponsorship of the Southeastern Inter-council Office, a joint office of the Home Missions Council of North America, the International Council of Religious Education, and the Federal Council.

Following is the complete text of the resolution on tax deductions:

While the churches are not concerned with the technical problems of taxation, they have a deep interest in certain aspects of national policy in this field. Throughout American history, it has been assumed that many basic community services are to be provided by voluntary agencies of a religious, educational and charitable character, supported by the contributions of citizens. It is important that this democratic principle be borne in mind in the writing of any tax bill by Congress.

The Executive Committee of the Federal Council of the Churches of Christ in America urges that the following provisions with regard to income tax returns be incorporated into any new tax bill which may be prepared:

1. That the present limitation of 15 percent as deductible from net taxable income for contributions to religious, educational and charitable agencies be lifted and that the percentage which may be deducted be increased.

2. That a change be made in the individual income tax form at the point at which the "standard deduction" now lumps together contributions to religious, educational and charitable organizations and payments of interest on debts, taxes, etc. We believe that the use of the "standard deduction" in its present form tends to discourage the making of contributions, since the individual receives the same deduction no matter whether he actually makes any contribution or not.

We authorize the officers of the Council to present this statement at any Congressional hearings on the subject and to appeal to our government, in its taxation policy, to adopt procedures which will encourage the American people to give generous support to the churches and other voluntary agencies in the community.

Church Social Workers Will Meet This Month

"The Place of Religion in Social Work" is the theme of the annual Church Conference of Social Work, to be held from April 17 to 23 at Atlantic City, New Jersey. The meeting will be held concurrently with the 75th anniversary sessions of the National Conference of Social Work.

State and local councils of churches having departments of social welfare, have been asked to send samples of their literature for a special exhibit booth. The exhibit, which will show the wide interest of the church in the general field of social welfare, will also serve as a conference center.

The program for the conference includes discussion periods with leaders including Dr. Charles G. Chakerian of the Greater Hartford (Conn.) Community Council, Dr. John L. Mixon of McCormick Theological Seminary, Chicago, and Dr. Roswell P. Barnes, associate general secretary of the Federal Council. Dr. Joseph R. Sizoo, president of the New Brunswick, N. J. Theological Seminary, will speak at the Sunday afternoon vesper service, to be held in the First Presbyterian Church.

All meetings of the Church Conference of Social Work will be held at the headquarters, the Morton Hotel.

COMMUNION BREAKFAST IS PROJECT OF LOCAL COUNCIL

A total of 2142 men representing 94 local Protestant churches were present at an early morning communion service on March 14, sponsored by the Worcester (Mass.) Council of Churches. The service, the third annual observance of its kind in Worcester, was held at Wesley Methodist Church and was followed by a communion breakfast in the municipal auditorium. By actual count, 2090 men were present for the breakfast and the message which followed.

This annual communion breakfast for the Protestant men of Worcester has become one of the most important events on the program of the Council of Churches.

Twenty-Eighth Annual Conference for Ministers and Religious Leaders

UNION THEOLOGICAL SEMINARY 1948

1st Session: June 14-18; June 21-25
2nd Session: July 26-30; August 2-6

Conference Lecturers

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Professor James T. Cleland
Dr. Elvin M. Jellinek
Professor Macklin E. John
Professor John Knox
Professor Halford E. Luccock
Dr. Robert J. McCracken
Professor John T. McNeill
Professor Liston Pope
Professor Hugh Porter
Reverend Otis L. Rice
Dr. John Short
Professor Samuel L. Terrien
Dr. John S. Whale

Auburn Week, with the Russell Lectures by Dr. Whale and special courses for town and country ministers, will be held July 26 to 30. A series of lectures in the general field of Religion and Health will be offered in each of the four conference weeks, in cooperation with the Department of Pastoral Services of the Federal Council of the Churches of Christ in America.

Summer Session:

July 6-August 13. (Three-Weeks terms, July 6-23; July 26-August 13). Courses in all branches of the Seminary curriculum. Faculty: S. L. Terrien, John Knox, J. T. McNeill, M. M. Deems, R. J. Kroner, Jack Finegan, Liston Pope, A. T. Mollegen, J. T. Cleland, N. L. Tibbetts, R. C. Yarbrough, Marguerite Hazzard, Ray F. Brown, F. W. Herriott, Wesner Fallaw, Ross Snyder, Clarence Shedd, C. A. Wise, J. P. Williams, Freddie Henry, Harold Fildey, Walter Holcomb, Harold Viehman, Jimmy Woodward.

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Simultaneous Missions in 20 Cities

Now Being Planned for Fall of 1948

BELIEVING that the time has come when a larger emphasis is needed on the positive principles of the Reformation and their significance for our life today, the Executive Committee of the Federal Council of the Churches of Christ in America took an action recently which calls for the holding of at least twenty simultaneous missions of Protestant witness across the nation. These missions will held on Reformation Day, October 31, together with October 30 or November 1, or both. In communities in which this date is not practicable, some other time in late October or early November may be taken. The exact title for these missions has not been decided upon but will be announced later.

In each community, so far as possible, the program will include a united rally on Sunday afternoon or evening of all the churches, a laymen's luncheon, a women's meeting, a youth meeting and a meeting for ministers. These missions will be held jointly

by the Federal Council of Churches and the local Councils of Churches or Ministerial Associations.

Several well-known speakers will participate in each mission. The number of speakers on each team will depend upon the number of meetings to be held in each community. At first, the Federal Council of Churches had in mind the holding of a series of missions consecutively over a sixty-day period this autumn. This plan, however, was given up in order to give the right of way to the Foreign Missions Conference of North America for its series of about thirty community-wide meetings to be held next October and November in the interest of a foreign missionary advance. The Federal Council of Churches, therefore, has decided to hold its twenty or more missions simultaneously on Reformation Day, October 31, with the addition of the previous day or the day following. By such an arrangement there will be no conflict of interest.

The Executive Committee of the Federal Council has asked its Department of Evangelism to plan for and promote these missions in cooperation with the local Councils of Churches. The Department has already begun its work in the securing of speakers; enlisting cities in the schedule; and the creation of suitable literature.



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36 Years Ago

Dear Dr. Barnes:

In the January issue of the **FEDERAL COUNCIL BULLETIN** is a group of the staff of 20 years of service.

My thoughts run back to the early beginning. Then—no big office, no multiple commissions and committees staffed by expert directors and help, no local church federations, no permeating idea of cooperation, and very little known.

In the summer of 1912, I was recommended by Dean Shailer Mathews of the University of Chicago, then President of the Federal Council, to become assistant to Dr. Macfarland. Our office was in a loft building in the wholesale dry goods section of New York. Our elevator was for both freight and passengers. Down a hall lined with big wooden packing boxes was a plain door. On it, in plain black letters—"The Federal Council of the Churches of Christ in America." Underneath "The Commission on the Church and Social Service," Dr. Charles S. Macfarland, Secretary.

The room, about 12 x 30, had two desks, chairs, a table with a typewriter, a stack of unvarnished shelves with books and papers in selected piles. At the far end was a window.

Then Dr. Macfarland welcomed me with his winning congenial personality that has helped the Federal Council over so many difficult times of stress. As I stood at the window with Dr. Macfarland, he lifted my vision from the streets below to the wonderful view of Lower New York and the harbor. As he continued his quiet enthusiasm, I began to see his prophetic vision, of the possible accomplishments through church cooperation; of interlacing denominational strength; mountain views of future power for the good of mankind—the glow of an alpine morning

sunrise over the sleeping valley below.

The entire executive staff of the Federal Council—just we two—in this simple room, but what a laboratory for thought, plans, and action.

Later, we moved, with faith and fervent prayer, to The United Charities building, to a real office and a secretary for Dr. Macfarland. I learned then, as was done many times afterwards, the men of the Executive Committee, and Dr. Macfarland himself, had personally borrowed from banks and friends, money for our expenses; for the Federal Council had no financial standing, nor assured income.

Few now know those days of anxiety, of hesitating individuals, unsympathetic churches, and jealous organizations. A small handful of believing men, inspired and led by a prophet, whose contagious, dynamic personality shaped foundation blocks of granite; fitted them together with God-given diplomacy; cemented them together with hours of fervent prayer.

May God continue His blessings, as this marvelous temple of Christian cooperation builds into the future.

EDWARD M. McCONOUGHNEY
18 W. Edgemont Ave.
Phoenix, Arizona

NEWSLETTER APPEARS

To share developments in the field of enlistment for church vocations, a newsletter is being published approximately monthly by the Commission on the Ministry. The first issue, in January, went without charge to presidents and deans of seminaries, monitors on church vocations, secretaries of councils of churches, and commission members.

The name of this mimeographed newsletter is *Church Vocations Notes*. If other leaders in this field wish to receive the publication, they may request it of the Commission on the Ministry, 297 Fourth Ave., New York.

America Sent Japan the Atomic Bomb!

Japan has been won physically. Now Christian America has an opportunity to win her spiritually. Maud Powlas, American missionary, writes: "If I read the signs of the times correctly, the Church has an unparalleled opportunity to lead the whole of Japan to Christ but the challenge of the hour is slowly slipping by."

"Adopt" a Japanese orphan in a CCF orphanage. Correspondence with the child is invited and the child's name, address, picture are furnished. The cost is \$10.00 a month. Christian teaching is emphasized in all CCF orphanages located in Japan, China, Burma and the Philippines.

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White House Meeting To Stress Family Life

Family Week 1948 will be made memorable by the meeting of the National Conference on Family Life ("White House Conference") under the hospitality of President Truman, beginning on the evening of May 5 and closing on May 8. Sponsored by one hundred twenty-five national organizations, professional and lay, governmental and private, religious and secular, it will bring together groups of chosen leaders in the field of family life representing education, religion, social work, counseling, medicine, psychiatry, home economics, family finance, housing, and other interests all focussed on the family. Plans for this conference have been developing for years. Hundreds of individuals have been working together in larger and smaller groups, shaping the plans, making studies in various fields, and preparing preliminary reports. At last the nation will be going beyond mere lip service in the oft-repeated statement that the family is our basic institution.

The Conference will study programs now being carried on for the benefit of family life. It will also ask how economic, social, and political facts and forces exercise an unconscious or unintended influence upon family living. It will work toward the formulation of a national policy on family life which will integrate large national forces for the well-being of the homes of our people.

Two major effects should come from this conference. The mind of the nation should become family-conscious to a new degree, and the forces shaping national life should be directed along lines more favorable to families. The Conference is based on a sound insight that society needs to be adjusted to the wellbeing of families as truly as a family needs to adjust to the society in which it lives.

Program material in the conference is being shaped under the leadership of Dr. Ernest Osborne of Columbia University, and, coming from the entire range of special interests, will be focused on the needs of various periods, such as the period before marriage, with programs and factors in preparation for marriage, the early period in marriage, the early periods of parenthood and later experiences in parenthood, and the mature years. The improvement of interpersonal relationships will be a major objective of all parts of the Conference. Working sessions will be centered in the prepared reports, and plenary sessions will present the meat of the Conference to the entire body.

While attendance will be between one and two thousand, including some hundreds of persons active in the preliminary studies, plus representatives, three to five each, from the one hundred twenty-five sponsoring agencies and a few others, thus making wide general invitation out of the question, yet the influence of this Conference will enter into programs of all organizations dealing with family life for many years to come. This con-

ference ought to be epoch-making in shaping a national policy for better family life, and strengthening and coordinating the programs leading toward that end.—L. FOSTER WOOD

OXNAM RECEIVES DECORATION

Bishop G. Bromley Oxnam of New York, former president of the Federal Council, was presented the Cross of the Grand Commander of the Royal Order of Phoenix in a ceremony at the Greek Embassy in Washington on March 5. The decoration was in recognition of his interest in, and services to, the Greek people.

Ambassador Dendramis of Greece, in making the presentation, praised Bishop Oxnam's efforts in behalf of Greek children, and said his country "welcomed those who work to make our ties stronger and deeper."

In replying, Bishop Oxnam said that America is "indebted to Greece for its cultural heritage, particularly in the field of religion." "In this hour of crisis," he added, "I trust our people may be so united that freedom may be preserved and therefore the opportunities to find the truth that frees may be the privilege of all."

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Rural Life Sunday Date Set

Rural Life Sunday will be observed this year on May 2, which is the fifth Sunday after Easter, or Rogation Sunday. This special day is sponsored by the Committee on Town and Country, constituted by the Home Missions Council of North America, the Federal Council of Churches and the International Council of Religious Education.

In announcing the observance, Dr. Benson Y. Landis, secretary of the Committee, said: "Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life."

Although the date has been set to coincide with Rogation Sunday, churches often observe the day at any convenient Sunday in the spring of the year.

This year's order of service was prepared by Rev. Edward K. Ziegler of the Church of the Brethren, Bridgewater, Virginia. In addition to the outline for the worship service, the pamphlet contains suggestions on how to observe the special day and lists

references and sources for background material. Copies may be obtained at 5 cents each (with discounts on quantity orders) from the Home Missions Council, 297 Fourth Ave., New York.

Radio Programs—April

SUNDAYS: Dr. Alfred Grant Walton, "Radio Chapel"—WOR only—9:30-10:00 A.M., Dr. Ralph W. Sockman—NBC—10:00-10:30 A.M., Dr. John Sutherland Bonner—ABC—1:30-2:00 P.M.

MONDAYS: Dr. Ernest R. Palen, "Gems for Thought"—ABC—8:45-8:50 A.M. and 11:30-11:35 P.M.; Dr. Allen E. Claxton—MUTUAL—10:15-10:30 A.M.

TUESDAYS: Dr. Ira W. Langston—"Gems for Thought"—ABC—8:45-8:50 A.M. and 11:30-11:35 P.M.; Rev. Samuel M. Shoemaker—MUTUAL—10:15-10:30 A.M.

WEDNESDAYS: Dr. F. Eppling Reinartz—"Gems for Thought"—ABC—8:45-8:50 A.M. and 11:30-11:35 P.M.; Dr. Alfred Grant Walton—MUTUAL—10:15-10:30 A.M.

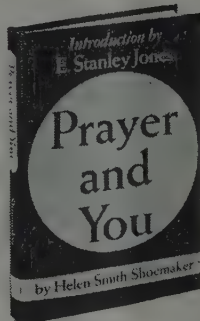
THURSDAYS: Dr. Phillips Packer Elliott—"Gems for Thought"—ABC—8:45-8:50 A.M. and 11:30-11:35 P.M.

FRIDAYS: Dr. Francis C. Stiffler—"Gems for Thought"—ABC—8:45-8:50 A.M. and 11:30-11:35 P.M.

SATURDAYS: Dr. Walter W. Van Kirk, "Religion in the News"—NBC—6:15-6:30 P.M.

EVERY DAY: "Minute of Prayer" 6:00 A.M.—WOR only.

NOTE: All programs on and after April 25 will be broadcast on Eastern Daylight time.



Prayer And You

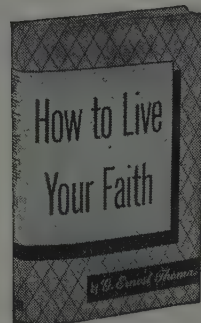
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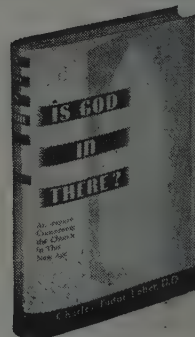


How To Live Your Faith

by G. Ernest Thomas, Th.D.

Belief is not enough—"the devils also believe, and tremble." As Christians we must translate belief into action. But how can we do that? How can we pray to change things? How can we put faith to work so as to overcome worry and fear? These and many other questions are answered in HOW TO LIVE YOUR FAITH.

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Is God In There?

by Charles T. Leber

A study of the church and its relation to modern society in which the author poses the challenge: **Is God In There?** His first-hand survey of world conditions convinces him that if the church does not meet the problems of suffering humanity, others will. Thoughtful reading for all concerned with the church or the community.

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AMONG THE NEW BOOKS

The Russian Idea

By NICOLAS BERDYAEV. Macmillan, 1948. \$2.75

Speaking Frankly

By JAMES F. BYRNES. Harper, 1947. \$3.50

Russia's Europe

By HAL LEHRMAN. Appleton-Century, 1947. \$3.75

Operation Moscow

By CHRISTOPHER NORBORG. Dutton, 1947. \$3.50

Just Tell the Truth"

By JOHN L. STROHM. Scribners, 1947. \$3.50

Each of these books reflects in its own way the preoccupation of Western peoples with the question, "What is Russia up to?" The information on which an answer can be based is so diverse and difficult to secure that there is no doubt a better chance of finding it through the process of symposium than through following up any one single source.

Former Secretary Byrnes gives us a fairly detailed picture of the war and post-war negotiations with Soviet

leaders in which he participated. The course of events convinced him that aggressive tendencies on the part of the Kremlin can be met only by firm policies of containment. This is also the concern of Dr. Norborg, who worked with the O.S.S. and U.N.R.R.A. in Northern Europe during and after the war. *Operation Moscow* presents a scathing summary of Soviet nihilism and aggression and calls for a broader and more drastic plan of action than that suggested in *Speaking Frankly*: political pressure through the U.N., military preparedness through regional defense systems, and new faith in the spiritual dignity of man. Mr. Lehrman, a liberal newspaper correspondent, provides convincing if partial documentation on the new modes of aggression employed in Eastern and Southern Europe. He does not attempt to formulate a plan of counteraction, but his detailed picture of the suppression of liberties in country after country within reach of Soviet power is a sombre warning of peril.

The two remaining books offer a

necessary corrective to the three just mentioned. Whereas the latter focus on Soviet foreign policy, the books of Mr. Strohm and Professor Berdyaev start with the Russian people. "*Just Tell the Truth*" gives a very readable account of human problems encountered in the Soviet Union, as seen by an agricultural editor. The terrible suffering of war time, the longing of the little people for peace and security, the strenuous efforts to rebuild—all of these must be reckoned in the estimates of Russia. For even dictatorships cannot wholly ignore the common people.

Professor Berdyaev attempts the most difficult task of all, namely, to portray the Russian mind in terms of its writers and thinkers. Any such effort is foredoomed to at least partial failure, particularly in regard to a sub-continent like Russia, but the summary of ideas held by Nineteenth Century Russian intellectuals is both interesting and valuable. Dr. Berdyaev stresses particularly the significance of a sense of community in Russian

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thought. In such established thought patterns lies another factor which conditions Soviet policy.

It is not claimed that these books jointly or separately give an adequate picture of contemporary Russia. But they seem to be honest accounts of part of the story, pieces of the puzzle which should make the enigma less mysterious.—R.M.F.

Christ as Authority

By CONRAD BERGENDOFF. Augusta Book Concern. \$1.50

These essays on cardinal aspects of the Christian faith and life represent the best of contemporary Lutheran thought. They afford a magnificent illustration of the way in which a confessional point of view can be truly ecumenical.

The question of authority is taken as basic and the conclusion is that Christ, as the living Word of God, is the one authority for the Christian—as over against any claim for Church or book or creed. The Scriptures are shown to have their significance because of the Christ whom they make known. In his life in the world the Christian seeks to serve God by

making His rule a reality in every realm of human affairs. The sins for which one needs forgiveness are not merely private and personal matters but also our social failures in politics, business and community life. A careful distinction is drawn between the Church as the Body of Christ and the institutional organizations which partially and feebly represent it in the world.

The final chapter on the relation of the churches to each other is a masterpiece of ecumenical exposition. While not regarding union in a single organization as necessary or wise, Dr. Bergendoff makes a spirited plea for a full recognition of the gifts and graces of the different denominational bodies. He pictures each denomination as needing what others have to give, and holds that there is an underlying unity among the churches deeper than their differences.—S.M.C.

Better Ways of Growing Up

By JOHN E. CRAWFORD AND LUTHER E. WOODWARD. Muhlenberg Press, 1948, \$3.00

This book presents insights of psychology and mental hygiene in usable

form for boys and girls who are meeting the problems of growing up in personality and emotions. It is practical and constructive. It recognizes frankly that every individual has limitations. At the same time it shows the young person how he can make larger use of the capacities which he has.

Many encouraging notes are sound. In regard to the social experience it says to the young person, "You can become as fine a friend as anyone could want. . . . You can cultivate a personality that makes others happy to be near you." It encourages each one to believe that he can find his place and do his work.

Many self-quizzes aid the process of analysis and give insight as to what the person can do and be. Problems of personal growth, happiness and success are seen in their relationship to family, friends, school, recreational activities and work. Through all these relationships the development of ideals takes place.

Guidance and control of the emotional life take large place. Boy-girl friendships, courtship, falling in love, choosing a life companion and planning for marriage are seen as aspects of the process of maturing. Not only do the quizzes and case illustrations of problems which boys and girls are meeting give concreteness to the treatment, they show young people where they can actually take hold in meeting their own problems. Young people will profit

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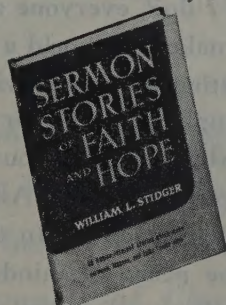
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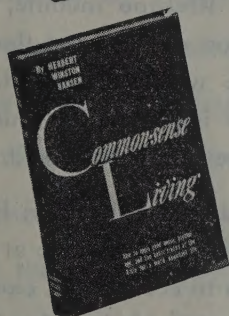
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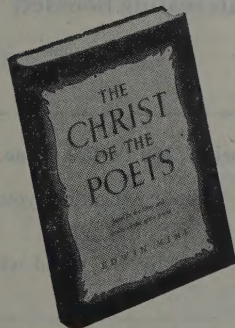
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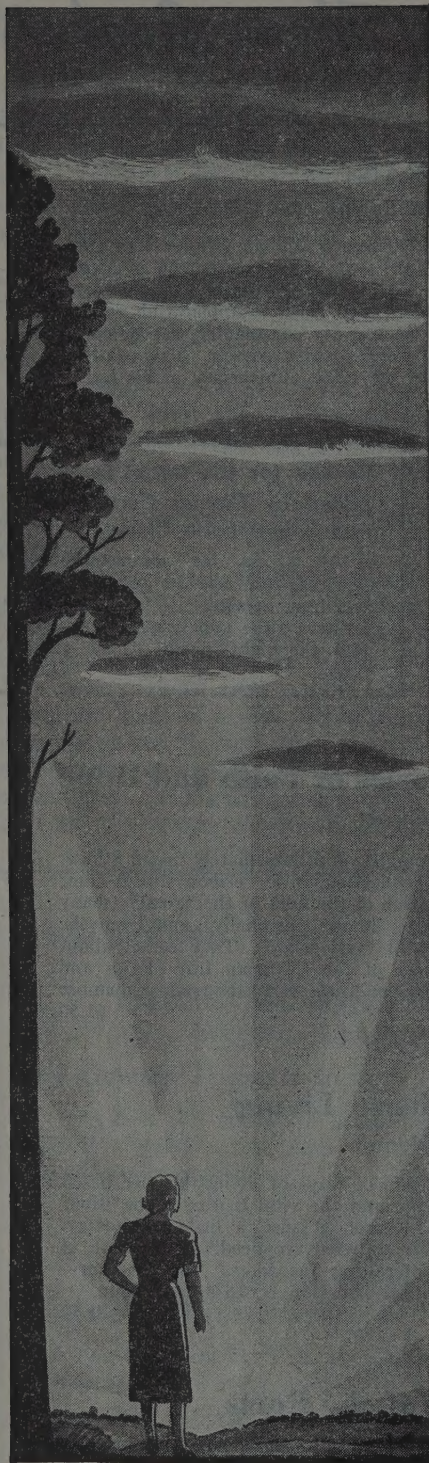
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